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character of Spinoza and to welcome any evidence of insincerity as dissimulation on his part.

It is our good fortune to have in this volume<sup>8</sup> a very readable translation of Th. Ribot's brilliant monograph on the creative imagination—an activity of mind which, although of great importance, has been strangely neglected by contemporary psychology. In the first part of the work the creative imagination is analyzed into its constituent factors. The second part is genetic, the development of the imagination being traced from its lower stages in animals, primitive men, and children up to its higher forms as manifested in the various inventions of civilized men. The laws of this development are worked out in a general way, first for the individual and then for the race. Thirdly, the principal types of the creative imagination are distinguished and described—the plastic, diffuent, mystic, scientific, practical, mechanical, commercial, and utopian.

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#### STUDIES IN MONISTIC PHILOSOPHY

The work of Ballard<sup>1</sup> makes no claim to originality; it does not seek "to emulate a Kant, a Lotze, or a Martineau." The theme of the work is a statement of the attitude of modern thought toward the problem of God. The author feels the imperfectness of all of our theologies. He believes that both orthodoxy and heterodoxy are dying natural deaths and that "the brotherhood of a loftier faith and a more actual love" is destined to take their places. He desires to prove that spiritual monism is the only legitimate conclusion of philosophical science, that theism is the only valid type of spiritual monism, that theistic monism involves a larger monotheism, "which includes as essential not only the personality of God, but the equally real personality and moral freedom of man." This is what he terms theomorphism. The demonstration of his theme involves him in a detailed examination of the traditional arguments for the existence of God, together with the question of the influence upon them of modern thought. A theistic solution of the problem of the universe is the only tenable one. The current trend is toward monism, and some monism is antitheistic. Is this a necessary characteristic of monism? "If there is a credible monism at all, it must be one of which the essence is mind." This is justified by an analysis of the prerequisites of "a valid monism." The spiritualistic mon-

<sup>8</sup> *Essay on the Creative Imagination*. By Th. Ribot. Translated from the French by Albert H. N. Baron. Chicago: Open Court Publishing Co., 1906. ix + 370 pages.

<sup>1</sup> *Theomorphism True: God and the Universe in Modern Light, a Sequel to "Haeckel's Monism False."* By Frank Ballard. London: Kelly, 1907. xviii + 524 pages. 5s.

ism which he has set forth demands "a purification and enlargement of theism." This is secured by full recognition of God's immanence, while his real transcendence is not lost. The correlation of the two presents no greater problem than does consciousness in its relation to the body. The dualism is relative, not absolute. Monotheism characterizes such a monism. Pluralism, pantheism, and necessitarianism are to be rejected. The resultant theomonism involves "the oneness of God in the inner and the outer world, subjectively and objectively," "the oneness of God as the All and the Personal," "the oneness of God as presented in religion and in philosophy." Ballard's method, he confesses, "would not commend itself to all." He is "saved from a loneliness" and from a savor of "immodesty" by an ingenuous and free use of quotations from other writers. Seldom do we meet the author; he shrinks behind another. Some doubt is provoked as to the justice of some quotations to the author cited. It would have been in better taste to avoid quotations from secondary sources. This is quite noticeable in the citations from Kant, though instances are not wanting of a similar fault in references to English authors, for instance, Hume and Huxley. The work will not appeal to the scientific student.

Graue<sup>2</sup> also deals with the subject of monism. Accepting monism as the result of a native tendency of the intellect toward unity, he desires to ascertain whether naturalistic monism can be united with an ethico-religious view of the world. He finds that naturalistic monism involves many rash assumptions, particularly in its mechanistic view of man. The immanence of God as personality furnishes the hint toward a true theory of monism. Faith aids by its view of God as love. From this point of view Graue attempts to reconcile aesthetics, ethics, and religion. The book acknowledges its incompleteness, but fulfils its aim in giving some helpful suggestions.

The interesting feature of the book by Eleutheropulos<sup>3</sup> is his hint of a scientific philosophy to be elaborated independently of philosophic tradition. As the result of a rapid but careful résumé of earlier and present philosophies, he concludes that none satisfy. Modern philosophy either is not original or, at its best, merely hypothetical. He would distinguish metaphysics and philosophy, and would give to the latter the task of presenting a unitary view of the whole comprised within the several scientific disciplines. Science,

<sup>2</sup> *Zur Gestaltung eines einheitlichen Weltbildes.* Anregungen und Fingerzeige von D. Georg Graue. Leipzig: M. Heinsius Nachfolger, 1906. x+263 pages.

<sup>3</sup> *Einführung in eine wissenschaftliche Philosophie: Der Wert der bisherigen und Der Zustand der Philosophie der Gegenwart.* Von Eleutheropulos. Leipzig: M. Heinsius Nachfolger, 1906. viii+172 pages.

therefore, consists of two parts, philosophy and the several sciences. In accord with this view, a classification of the sciences is given and a brief prospectus of the proposed treatment. The resultant philosophy is to be scientific and entirely free from all presuppositions. The study given in the work is suggestive, and the proposed work ought to be a decided contribution to philosophic thought.

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### BRIEF MENTION

STAERK, W. *Die jüdisch-aramäischen Papyri von Assuan*. Bonn: Marcus u. Weber, 1907. 39 pages. M. 1.

This is an edition of the text of the Assuan papyri first published by Sayce and Cowley. The text is fully pointed and accompanied by textual linguistic and historical notes. It should prove exceedingly useful in the hands of students.

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KRÜGER, PAUL. *Abodah zarah. Der Mischnatractat "Götzendienst" ins Deutsche übersetzt und unter besonderer Berücksichtigung des Verhältnisses zum Neuen Testament mit Anmerkungen versehen*. Tübingen: Mohr, 1907. 28 pages. M. 0.90.

FIEBIG, PAUL. *Berachoth. Der Mischnatractat "Segenssprüche" ins Deutsche übersetzt und unter besonderer Berücksichtigung des Verhältnisses zum Neuen Testament mit Anmerkungen versehen*. Tübingen: Mohr, 1906. 43 pages. M. 1.20.

These pamphlets belong to a series which aims to place the contents of the Mishna tracts within reach of all earnest students. They consist of translations from the Mishna tracts, together with brief footnotes containing explanatory aids and citations of parallel or analogous materials. The work is accurate and of a thoroughly high-class character and can be commended to all students.

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*Die Theologie der Gegenwart*, herausgegeben von PROFESSOR GRÜTZMACHER, et al. 1. Jahrgang, 1. Heft. *Altes Testament*, von PROFESSOR DR. KÖBERLE. Leipzig: Deichert, 1907. 52 pages. M. 1.20.

This is a new biblical journal differing from preceding reviews of this kind in that it aims rather to trace the trend of scholarship in the various fields than to estimate the value of isolated books. With that end in view, of course not all books are included, but only such as are of real significance in their respective fields. The first number of this new journal is devoted to the Old Testament. The point of view that prevails is that dominant in the more conservative wing of the historical school, as may be at once recognized from the name of the editor, the recently deceased Dr. Köberle. The new review will doubtless commend itself to all students, and will prove eminently useful in its own sphere.